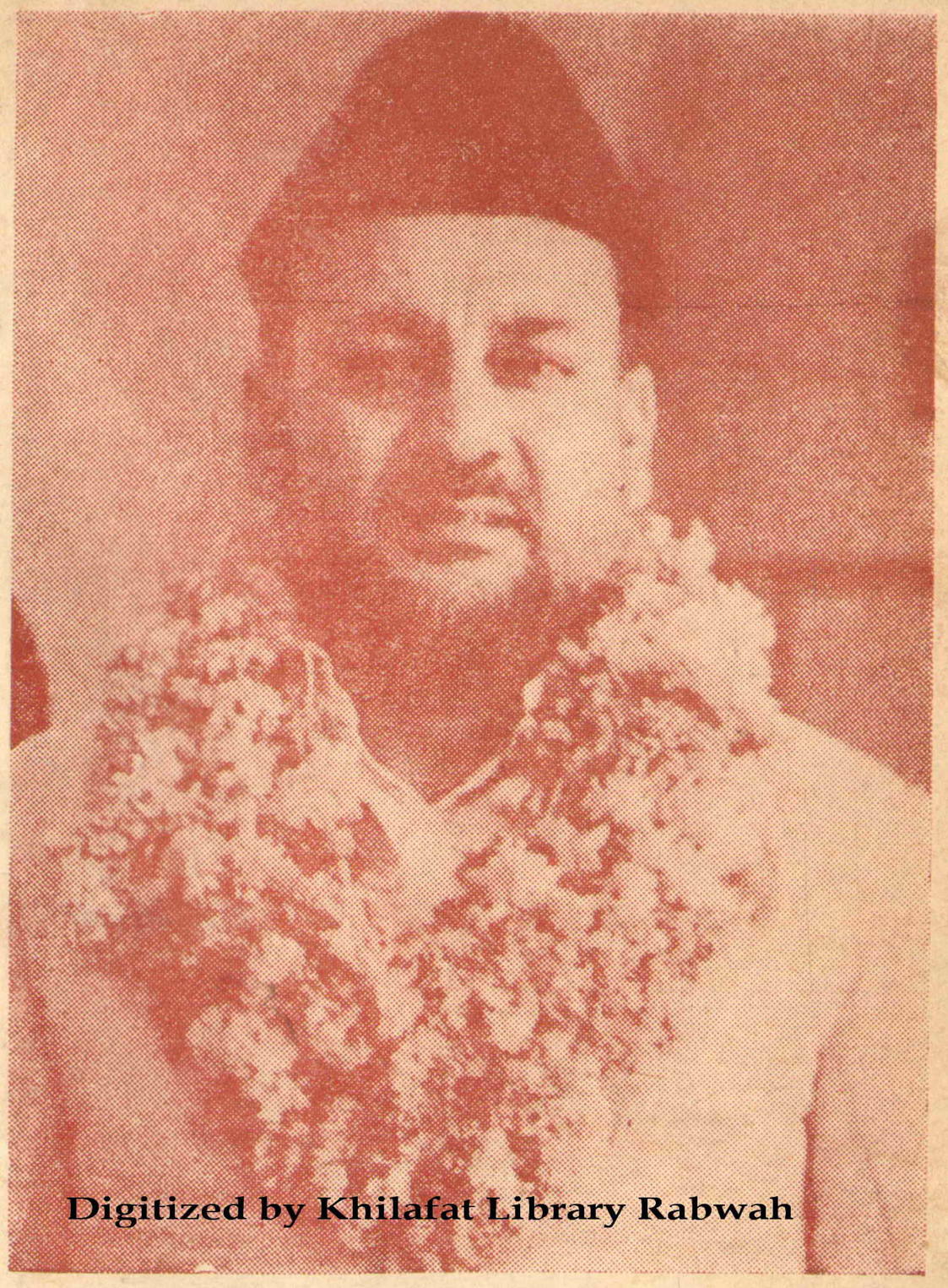
Regd. No. L 7676

# The TAHRIK-I-JADID

*Editor*
**NASEEM SAIFI**

RABI-US-SANI JAMADI-UL-AWAL 1389
**WAFA 1348**
**JULY 1969**



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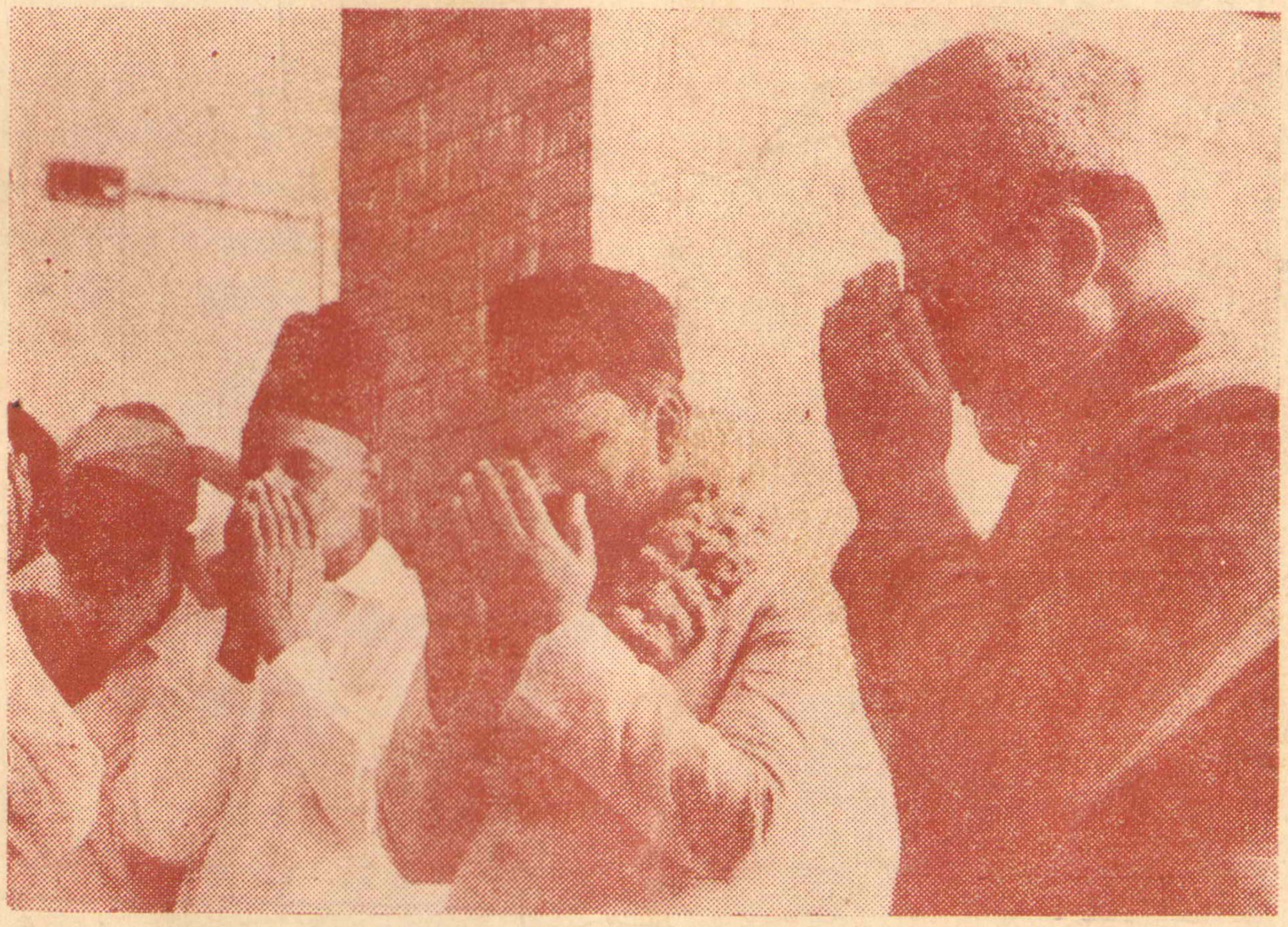
Sayed Mir Masood Ahmad, Ahmadiyya Missionary for Scandanivia, left Rabwah on the 12th June. Sahibzada Mirza Mubarak Ahmad, Vakil-i-A'la is seen in the picture (below) extreme right leading the silent prayer for the success of Mir Sahib.



سید میر مسعود احمد صاحب مبلغ اسلام برائے سکینڈے نیویا۔ تصویر میں مکرم صاحبزادہ مرزا مبارک احمد صاحب وکیل اعلی الوداعی پارٹی کے بعد مکرم میر صاحب کی کامیابی کیلئے دعا کروا رہے ہیں

# رقم کتنی بھی ہو . . .

۵ روپے یا ۵۰۰ روپے، ہم آپ کے اکاؤنٹ کی قدر کرتے ہیں۔

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صرف چند روپوں سے آپ سیونگز اکاؤنٹ UBL میں کھلوا سکتے ہیں۔

خدمت میں نیازمندی اور کام میں ہنرمندی ہمارے نشانِ امتیاز ہیں

اور بچت کاری کو آپ کے لئے زیادہ سے زیادہ مفید بنانا ہمارا شعار ہے۔

پاکستان میں ۵۰۰ سے زائد شاخیں۔ بیرونی شاخیں :- لندن ، برمنگھم ، شیفیلڈ ، بریڈفورڈ ، بحرین ، العین ، ابوظہبی اور دوبئی۔
لبنان اور سوئٹزرلینڈ میں ذیلی ادارے ۔ کراچی، ڈھاکہ اور راولپنڈی میں کمپیوٹر بیورو ۔ لاہور اور چٹاگانگ میں سٹاریات کے مخصوص مراکز۔

دی یونین بینک لمیٹڈ ۔ یونائیٹڈ بینک کا ایک ذیلی ادارہ۔

## یونائیٹڈ بینک لمیٹڈ

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بسم الله الرحمن الرحيم

THE

# TAHRIK-I-JADID

MONTHLY

## The TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III—and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Two Rupees for one year in Pakistan and India and seven shillings or one Dollar abroad. Address communications to the Editor at the following address :

c/o Tahrik-i-Jadid, Rabwah. (Pakistan)

c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

*Managing Editor*

***The Promised Messiah says :***

## Keep Away from Evil

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People generally avoid heinous sins; there are many such people as have never committed murder, burglary or such other grave offences. But the question is: how many people are there who have not spoken ill of any one, or have not offended any brother by speaking disparagingly of him, or have not told a lie, or have not persisted in evil thoughts and promptings of the heart. I can aver that there are very few people who scruple about these evils and fear God. You will find a lot of people who mostly tell lies, and always indulge in finding faults with or speaking ill of others. They offend their weak and imbecile brethren in various ways.

Hence the first stage in spiritual elevation is, as God says, to have recourse to "Taqwa" (God-fearingness). I can not now enumerate all the evil things. The whole of the Quran, from beginning to end, is replete with injunctions, prohibitions and Divine Commandments, with their details; hundreds of branches of different Commandments have been mentioned in it..... ..

**What is "Taqwa"? it consists in keeping away from every kind of evil. So God says that the first blessing for the righteous is the drink made of camphor which cools down the evil propensities of the heart and prevents its evil promptings and excitements.**

*(Malfuzat, Vol VI, pp. 374, 375)*

# *Study of the Holy Quran*

*Sermon of Hazrat Khalifatul Masih III,*
*delivered on March 28, 1969,*

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**(*Summarised*)**

After reciting ths Opening Chapter of the Holy Quran, Hazrat Khalifatul Masih III said :

In February, 1969, I invited the special attention of the Jamaat towards the study of the Holy Quran. I said that every Ahmadi - young and old, male and female, including children—should know how to read the Holy Quran, try to learn its translation and then devote their whole life in understanding its precept and injunctions, and in putting them into practice, and further carry on a hard struggle for self-purification and the purification of their environments.

About three years have passed since this campaign was started, and its first stage has come to an end. During this stage the sincere members of the Jamaat paid due attention to it, and, to some extent, a good result has also been produced.

The Lajna Imaillah of Rabwah and some other Lajnas out-side Rabwah, and the Khuddam, the Ansar and other office-holders also paid great attention to this campaign, and made efforts towards teaching the Holy Quran and acting upon its Commandments. Allah has blessed their efforts with very satisfactory result, but still our efforts have not produced cent per cent result. That is to say, every such person as could learn to read the Holy Quran or learn its translation or learn the commentary of some portions of it, has not done so.

Having dilated on the beauty and excellence of the Holy Quran Hazrat said that the Holy Quran is our life and soul, and without leading life up to the standard of the Holy Quran we are no better than carcasses, which, of course, deserve to be eaten by kites, dogs and wolves, but do not deserve the benedictions and prayers of the angels in Heaven.

Referring to his previous Sermons on the light, beauty and excellence of the Holy Quran, he said :

"In these sermons I said that the Holy Quran, not only contains all the fundamental guidance and teachings of the previous Heavenly Books, but it contains all the fundamental principles and truths of the true sciences also, and this Heavenly Book is so perfect in its guidance and teachings that true human nature needs no other Book of Guidance and teachings for the full development of all the powers and faculties of human nature, and its followers are given great Rewards by the Gracious Lord. But its Sublime Truths are, screened, too, and cannot be attained without the utmost efforts and purification of the heart.

"I also said that without acting upon its commandments, one cannot attain spiritual elevation. It is as a result of acting upon its teachings that man is imbued with Divine Attributes and is blessed with capacity to do such goods as lay under his obligation, not only the contemporary generation but also the future generations, and earn him their praise and blessings.

"I further said that if we act upon its Commandments and Injunctions, we, too, shall, through the Grace of Allah, become a Community which shall have no parallel in the world, and in which the world shall find matchless example of benevolence, universal love, sympathy, fellow-feeling and good behaviour.

"I also said that Allah has explained in the Holy Quran, the condition

of two groups of people—the accursed ones and those with whom Allah is pleased—so clearly and impressively that the heart is softned and filled with fear of God, and it is cured of all spiritual diseases. The teachings of the Holy Quran show clearly the ways that lead to His pleasure and propinquity, and bring man nearer and nearer to God and assures him of a happy end, and entitles him to Divine Mercy and Grace.

"I explained all these things, quoting verses of the Holy Quran, and exhorted all members, young and old, male and female, to foster in their hearts extreme love for the Holy Quran, to be imbued with its grace, to be illumined with its light and to diffuse its light all over the world, and this is the purpose for which we have been created."

Hazrat then reiterated that the Jamaat devoted considerable attention to this matter, and a satisfactory result has also been produced, but hundred percent good result has not yet been produced, for which a new campaign should be started.

He said that the main purpose of the campaign of Waqf-i-Arzi (Temporary Dedication) was and is to organize Quran Classes in different Jamaats at their own expenses and teach the Holy Quran.

In conclusion, for the implementation of this Scheme, Hazrat suggested the formation of a steering Committee, whose duty shall be to supervise and organize the activities of this campaign, and to see that love of God and His Prophet Mohammad be developed in the Jamaat, and its members read the Holy Quran, act upon it and mould their lives according to its teachings, and thereby attract Divine Grace, so that, the purpose for which this Movement has been established namely to illumine all the nations of the world with the Light of the Holy Quran, be soon fulfilled.

# Fazl-i-Omar Quranic Class

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It has been announced by the Additional Nazir Islaho Irshad that this year the Fazl-i-Omar Quranic Class will start at Rabwah on the 2nd of August and will continue till ths 22nd of August. This decision has been taken to facilitate the students of the schools and colleges to attend the class during the summar vacations.

The syllabus of the class will be as follows :—

1. The Holy Quran three parts (13-15) with translation and commentary.
2. Riyazus Salihin.
3. Literature : Fath-i-Islam and Sirajud Din Isai ke Char Swalon ka Jawab (Four questions of a Christian answered). Both the books are from the pen of the Promised Messiah, peace be on him.
4. There will be twelve speeches by different Ulemas of the Jamaat and on some of the fixed days, the class will be asked to get clarifications or ask questions which will be answered.
5. Arabic Grammar.
6. Correct reading of the Holy Quran.
7. Every day the students will be asked to make speeches.

There will be satisfactory arrangements of Purdah for the female students at the Masjid Mubarak. Of course, they will practise speech-making at the Lajna Hall and this programme will be supervised by the President of the Lajna Amaillah, Hazrat Sayeda Ummi Matin.

Friends (within Pakistan) are requested to attend the Class in large numbers. The Missions abroad are also advised to conduct such classes to further the cause of religious education.

# WHEN GOD HELPS

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The Almighty God said to the Promised Messiah, peace be on him, that whoever would intend and be inclined to help you will receive my succour and whoever will intend and incline towards humiliating you, would be certainly pushed into humiliation by me.

Difference of opinion is one thing and blind opposition quite another. Mr. Mohammad Makki of South Africa who is the owner and editor of the Muslim Digest is very fond of slinging mud on the Founder of Ahmadiyya Movement. He reached the peak a few years back when he published a series of articles from an Indian author which were later on published in a book form. We were sorry for him then as we are even now. He joined the ranks of those who intend and are inclined to humiliate the Promised Messiah, peace be on him. The result ? We should like to quote him from his Muslim Digest (April 1969). He says :

"During this month thousands of faithful Muslims have received at their homes and businesses by post, a duplicated letter, headed by the words : The successes of Makki.

No name of the writer appears on this sheet.

Never before has so depraved, disgraceful, libellous, slanderous and insulting an attack been made on any Muslim in the Republic of South Africa.

This filthy sheet dishonours its writer as a person of the gutter and the sewer, so disgraceful is it in every line of its miserable implications, innuendo and accusation.

It describes me as a lecher, a despoiler of Muslim woman-hood, a deceiver and a thief, a robber of the rich and the poor, a self-seeker, a man unworthy to be called a Muslim, an outcast of Muslim society, a man whom all should damn and disown and excommunicate from the religion of Islam and from the society and friendship of all its worshippers.

Its writer is known to me ; the distributors of this depraved piece of writing are known to me ; their motives are known to me ; for many, many years I have suffered their mean, despicable attacks. For many years they have sought to destroy me, pile on lies and distortions upon me personally, upon my work and my family, seeking to have all men flee at the very sight of me, seeking to drive me into the wilderness and desert and to have me walk naked in loneliness, hunger and despair.

These men guilty of such treachery, cowardly hide in their anonymity ; they refuse to put their names to their attack ; they seek as robbers do to clothe themselves in their masks, lest their very names attached to such defamation would make all Muslims shrink from them in disgust.

No reader of this depraved sheet of typing will fail to see its depravities, its violence, its falsehoods, and its deceit. No reader will fail to realise that these depravities are the work of grovellers in the gutter and the cesspools. They deal in poison, and would spread their infection throughout the land in the hope and desire to exterminate me.

I want to say to them : they will fail. I still live ; I still live within the religion of Islam ; I still live whithin the protection of Allah and His Prophet Mohammad. Let them do their worst for all men to see what type of men they are. I shall continue to do my best, walking in the fear of God, in the Mercy of Allah, in the hope of my own sal-

*(Continued on page 5)*

# Easter — A Symbol

Ernest Marshall Howe writing in the "United Church Observer" (reproduced in the "World Christian Digest" for April 1969) says :—

"Easter is a symbol—the world's best symbol—of the ultimate division between death and life.

"The first Easter dawned on death. Not only Christ's cause also died on Golgotha ; and it went with him to the grave. There was no one who did not believe that death and the grave marked the end. Even the faithful women went not to meet their master ; they went to embalm his body. To see the disciples after Good Friday was to see men in despair, shame and fear. After Good Friday, the last word was death".

What a beautiful idea it is ? The word symbol is charming and it seems to give great satisfaction but only to the unwary. The fact is that Easter can be symbol of nothing at all. The historical facts counter it so much that the very idea of the symbol crumles like a pack of cards.

Easter could be a symbol—and an important symbol at that—only if Jesus had died on the cross ; if he had been put in the sepulchre as a dead person. But if he was taken down from the cross alive, and alive did he go into and came out of the sepulchre, how could then, what is called Easter, become a symbol of life.

We are told in the Deuteronomy that he who is hanged on the tree (i. e. put on the cross and dies there) is an accursed person and Jesus could never be an accursed person.

We are also told by Matthew to whom one of the Gospels is ascribed that when the pharisees asked Jesus to show them some signs, he point blank refused to do so and told them that the only sign that he would show was that like the Prophet Jona he would go into the heart of the earth for three days and three nights. Prophet Jona, everybody knows, went into the belly of the whale alive, Jesus must therefore go into the heart of the earth alive. And that could happen only if he was removed from the cross alive Whatever the observation of the two soldiers, let the word of God be true.

We are also told that Jesus, prayed to God to save him from the cup of the ignominous death on the cross and he was heard in that he prayed (Hebrews).

We wonder how could Easter be a symbol for anything (life or death) when truly speaking the events did not take place the way they are said to have taken place.

Jesus Christ came down from the cross alive and his mission also remained alive after that episode.

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*(Continued from page 4)*

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vation, and in a prayer for theirs—serving, as I always endeavoured to serve, the faith of Islam. For 35 years I have pledged my strength to this Holy service. Not now will I depart from it for all the slander, the depravities, the filth thrown at me by these enemies, not merely of me, but of Islam itself.

My conscience is clear and I have done nothing of which I should be ashamed, in the false accusations made against me."

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# RABWAH DIARY

## Vakil-i-Aala on tour

Hazrat Sahibzada Mirza Mubarak Ahmad, Vakil-ut-Tabshir and Vakil-i-Aala left for Iran, Turkey and some European countries on the 16th of June. A day before (15-6-69) Hazrat Khalifatul Masih III bade him ferewell at the Masjid Mubarak after the Maghrib prayer where a large number of the officials of the Sadr Anjuman Ahmadiyya, Tahrik-i-Jadid and other Institutions as well as citizens of Rabwah had gathered. Hazrat Khalifatul Masih led a silent prayer for the success of the tour.

Hazrat Khalifatul Masih has graciously appointed Mr. Naseem Saifi to act as Vakilut Tabshir and Vakil-i-Aala during the absence of Hazrat Mirza Mubarak Ahmad Sahib.

## Departure

Syed Mir Masood Ahmad left Rabwah for Scandanivia, on the 12th of June. He has already worked there as a Missionary of Islam. While at Rabwah he worked in the offices of Tahrik-i-Jadid, first as Naib Vakilud Diwan and later on as full fledged Vakilud Diwan and also as Secretary, Majlis-i-Tahrik-i-Jadid.

On the 10th of June Mir Masood Ahmad was accorded a Farewell at the Guest House of the Tahrik-i-Jadid which was attended by all the members of the staff of the Tahrik-i-Jadid, some officials of the Sadr Anjuman Ahmadiyya and quite a number of the members of other institutions. This graceful function was presided over by Sahibzada Mirza Mubarak Ahmad, Vakil-i-Aala who also led the silent prayer.

Mir Masood Ahmad is accompanied by his family.

It will be of interest to note that Mir Masood is the son of a brother in law of the Promised Messiah and his wife is a great grand daughter of the Promised Messiah, peace be on him.

At present the Scandanivian Mission is headed by Maulvi Kamal Yusuf who is expected to return to Pakistan on the arrival of Mir Sahib. The Scandanivian Mission has the honour of its mosque being formally declared open by Hazrat Khalifatul Masih III. It also has the credit of making the arrangement for the publication of the Holy Quran in Danish language—the translation having been done by one of its Danish members.

## Religion and mind

Professor Chaudhary Abdul Qadir, Head of the Department of Philosophy at the University of the Punjab addressed the students, staff and the gentry of Rabwah at the T. I. College, Rabwah on the first of June.

He described the Freudian theory of religion and the unconscious mind and told the audience that it was the need of the time that the Freudian theories should be checked against the teachings of Islam and their falsity proved to show the excellence of the religion revealed to the Holy Prophet Mohammad, peace and blessings of God be upon him. During the time for questions, he was asked what work had already been done in this respect and he replied "Almost none" He paid glowing tribute to the Principal of the T. I. College—Professor Qazi Mohammad Aslam—who was once his teacher.

The lecture was presided over by Professor Ghulam Mustafa Sadiq, who in his presidential remarks dilated on the three kinds of self (mind) and concluded by saying that mankind

could get real satisfaction only when it had achieved the third stage i. e. Nafs-i-Mutmainna.

He said he was of the opinion that the top philosophers of Pakistan had great task before them which they must perform and acquit themselves of the duty that devolves on them as thinkers of this land.

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## Welfare

It was between Chiniot and Rabwah that the engine of a Goods train was derailed on 7-6-69 causing damage to the railway line. The trains coming from Lyallpur had to be stopped at Chiniot while those coming from Sargodha side were either stuck up at Lalian or had reached Rabwah and could not move any further. The Chenab Express that runs between Karachi and Peshawar and the Rail Car (Lahore to Sargodha) had to be detained at Rabwah Railway Station. When it was brought to the notice of Mohtamim (local) that the passengers of these two trains were suffering because of heat and thirst, he wasted no time in collecting the school children from the nearby Primary School and took them to the railway station with buckets of cold water. Later on food was also served to all the passengers and they were given hand fans to keep them and their children cool. The members of the Lajna Imaillah of Darur Rahmat Wasti cooked rice and bread and prepared salad for the passengers. The Guest House (Langar Khana) also helped a lot to provide the much needed food.

In all, one thousand passengers of six railway trains were served with food. Those who did all this work were 200 Atfal (boys between 7 and 15 years) and 50 Khuddam from 15 to 40 years). A large number of women also reached the station to look after women and children passengers.

Almost every body in the railway trains was surprised to see this excellent piece of social work done on voluntary basis and without any request from any quarter. Some of the passengers wanted to contribute towards the cost of the food but it was refused on the plea that all this was a voluntary work and free gift. Some people wanted to present some coins to the children who were working so hard in so much heat, but none of the children accepted anything ; all of them said that their reward was with God and they did not like to take any thing for what they were doing.

The whole affair was conducted by Malik MOHAMMAD AZAM, Nazim Atfal under the guidance of Maulvi MUNIR AHMAD ARIF, ex-Missionary of Nigeria and at present Mohtamim Moqami (Rabwah).

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# *Muslim Catechism*

**(Seventh Impression) published by Saifi Brothers, 4, Mcleod Road, Lahore.**

**The booklet has been widely used in schools as well as by the new converts to Islam in Nigeria ond quite a number of other English speaking countries.**

**It has now been published here in Pakistan to make it easily available.**

**Price 50 Paisa.**


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# Notes & Comments

## The Hadith

Hazrat Anas relates that the Holy Prophet, peace and blessings of God be upon him, said, "Whatever is immodest makes the doer ugly and whatever is modest gives beauty to the person who displays it.

Hazrat Abu Masood relates that the Holy Prophet, peace and blessings of God be upon him, said, One of the wise sayings of the previous prophets that have come down to our time is "If you do not have shame, do whatever you like (i. e. a shameless person can be expected to show any kind of immodesty)"

## A selected servant of God

The Promised Messiah, peace be on him, says :—

"Since I have been commissioned by God and the ever living and self sustaining God has granted me a new life, I have been very fond of selected helpers of religion and this fondness of mine has been much more intense than a thirsty person. I used to pray to God very fervently to the effect that O 'God I have no helper ; I am alone and of no significance. So when with my continued prayers the heavenly atmosphere was filled, God the Almighty granted my prayer and the mercy of the sustainer of the world was stirred up and he granted me a sincere and a truthful person who is the eye of my helpers and an epitome of those who are sincere in the following of their religion. The name of this helper, like his brilliant bright qualities is NUR-UD-DIN (The light of the religion). He was born at Bhera and belongs to Hashmite and Qureshi dynasty. He is from among the Chiefs (leaders) of Islam and a descendant of the pious people. I was so pleased by getting him to my side as if I had regained a lost part of my body. All of my sorrows were dropped from my mind. When he came to me and met me and I saw him I immediately realised that he was one of the signs of my Lord, and I was filled with certainty that he was the result of my supplication which I had been always offering and my insight led me to believe that he was one of the selected servants of God".

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## Fazl-i-Omar Foundation

The members of the Ahmadiyya Missions abroad have been graciously given three months after the expiry of the date in Pakistan, to pay their promises for the Fazl-i-Omar Foundation Fund. The Amirs, the Presidents and the Financial Secretaries are requested to do all they can to reach all those who have made promises and to collect the fund without any further delay.

The members should be asked to take full advantage of the extension that Hazrat Khalifatul Masih III has very graciously granted them.

## Missionary Activities

A report recently received from Scandanivia indicates that great progress is being made in almost all the aspects of the activities of the Mission. Lajna Amaillah is busily engaged in teaching the women what real Islam is and also in informing the general public how Islam has raised the status of the female section. The Nusrat Jehan Mosque, Copen Hagen which was fully financed by the women has also helped change the views of the status

of women in Islam. They now seem to know that after all what they had been told by their religious leaders was based on bias and not on truth and factual study of Islam.

Our readers will be glad to know that whatever is published about the women in the press with a slant to disparage the teachings of Islam is adequately replied by the members of the Lajna themselves; it is not left to men to defend women.

In order to bring up the children in the properly Muslim way, arrangement has been made that lessons on Islam are made available in a cyclostyled form and also classes are conducted wherever it is possible.

That the work of the Mission is really being carried out effectively is also shown by the fact that the Christians have now appointed a Commission to look into the teachings and the work of the Muslims—of course that means the work of the Ahmadiyya Jamaat. This Commission has already completed a Book 'Islam in Denmark' which contains the following chapters 1. early history of Islam, 2. revival of Islam in the form of Ahmadiyyat; in this chapter the writers have specifically mentioned the challenge for the acceptance of the prayer, which was given by Hazrat Khalifatul Masih during his tour of European countries. 3. the last chapter makes mention of the invitation to prayer (its acceptance) which was extended by the Imam of the Nusrat Jehan Mosque to the celebrated Christian evangelist, Billy Graham.

## The Muslim Sunrise

We are glad to announce to our readers that the Ahmadiyya Mission, U.S.A. has, under the guidance and able leadership, of Maulvi Maqbool Ahmad Qureshi, restarted the publication of The Muslim Sunrise which was many many years ago founded by Hazrat Dr. Mufti Mohammad Sadiq, a great companion of the Promised Messiah, peace be on him.

The first issue that has now been published is for June and July, 69 and it is considered to be the lst issue of the 48th Volume.

From the very first day of its publication, the organ has been dedicated to the cause of true Islam. During its present lease of life, the Editor (Mr. Maqbool Ahmad Qureshi, Missionary Incharge USA) wishes every body to join him in prayers that it may serve the purpose for which it is being started again, i.e. to remove the misunderstanding about the religion of Islam, to enlighten the Friends in USA with the light of this religion, its true significance and spirit, its needs and benefits and exhort them to accept its truth.

We wish the magazine every success and a continued publication for a very long time to come.

Those interested in getting copies of the magazine may please write to :-

Mr. Maqbool Ahmad Qureshi,
637, Randolph Street, Dayton
Ohio, 45408. (USA)

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# Jesus' Crucifixion

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Dr. ABDUL HAMID

*And their saying, we did kill the Messiah, Jesus son of Mary, the Messenger of Allah; whereas they slew him not, nor killed him by crucifixion, but the matter was made dubious to them (and he was made to appear to them like one crucified). And those who differ therein are certainly in a state of doubt about it; they have no definite knowledge thereof, but only follow a conjecture; and they did not convert this conjecture into a certainty; on the contrary Allah exalted him to Himself and Allah is Mighty and Wise.* (*Holy Quran* 4 : 158, 159).

According to the Jewish law he who was hanged was not a true prophet (Deut. 21 : 23 ; Ezek. 13 : 9) and it was due to this that the Jews argued that as Jesus died on the cross, he could not be a true messenger because he met the accursed death. The Holy Quran, however, refutes this assertion of the Jews by saying that Jesus was not killed on the cross but was taken down alive and was exalted by Allah. The Holy Quran considers the charge of the Jews as based on a conjecture which undoubtedly carries no weight. It must be remembered here that the Holy Quran does not deny the crucifixion of Jesus but surely it denies his death on the cross.

Bible has undergone considerable alterations and additions over the centuries. In the Gospel accounts there are numerous contradictions on each item of narration of the life events of Jesus so that no conclusive statement of fact could possibly be adduced from the accounts. Anyway a close study of the text of these Gospels brings out some of the following revealing facts :

First of all it is stated that Jesus remained on the cross for hardly three to six hours. These few hours were not sufficient to kill a young sturdy man like Jesus. Jesus was a type who could fast for quite a number of days without impairing his health. He also frequently travelled from place to place which the ordinary people could not so easily do. He even could beat back the crowds with one swing of his arm. Moreover his young age also favoured him to bear the agony and stress of that infamous day.

Secondly, Pilate too was surprised to hear the report from the centurian that Jesus had died on the cross. He could not believe this information as no one was ever expected to die in such a short period in those circumstance.

Thirdly, the two men crucified along with Jesus were alive when they were taken down in the evening from the cross. Their legs had to be broken to cause their quick collapse. If theives had not died when they were taken down Jesus like them woud also have fallen into a swoon and would not have given up his soul. In fact crucifixion was a lingering process of death which was designed to cause to the victim a prolonged period of suffering and agony spread over a number of days. In the case of Jesus and the two thieves the period had to be cut short to a paltry few hours as the Jews never allowed anyone to keep hanging on the cross on a Sabbath which, however, was to commence at 6 p.m. the same evening. Why did the centurian hesitate to break Jesus' legs is a mystery. The centurian had

acknowledged Jesus as truly the son of God. His opinion was formed because of Jesus' conduct on the cross. He was, therefore, particularly inclined to favour him if he could. A minor spear thrust on the side was caused to convince the persecutors that the victim was dead. In fact the oozing out of blood was sufficient to indicate that the heart was still doing its function.

Who added the word 'water' along with blood is not known. It is true that if the blood had gushed forth then no water could ever have come out. Serum could only ooz out if the blood had coagulated. So it would be either blood *or* water that could have appeared. Certainly no blood *and* water could ever gush forth.

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Fourthly, Jesus' body was handed over not to any relation but to a disciple who was not related to him. It was Joseph of Arimathaea who took over the charge. Somehow Jesus was not interned in the heart of the earth as is commonly understood on the occasion of the burials. Joseph with the help of Nicodemus took the body to a nearby garden where in a rock a grave had been hewn out. This was not a grave in the ordinary sense of the word but was as big as an ordinary room. Into this sepulchre the body was deposited while Nicodemus, who had a hundred weight of spices brought there for use on the body began his work. The body was wrapped in a shroud. Thirtysix hours later the shroud was left behind by Jesus when he went out of the sepulchre.

Fifthly, after taking the body down from the cross the centurian is said to have wrapped the body with a thin linen cloth. It appears that the obvious intention of the centurian was to see that the signs of life in Jesus could not be seen by any person who lagged behind. It was not customary that the centurian should have covered the body of any such victim nor he was dutybound to do so. The bodies of the thieves were not covered on this occasion. A thin cloth had been preferred. The thin cloth was wisely used as it could allow the free, unobstructed passage of air for breathing.

Sixthly, the persons who are supposed to have moved the stone to block the passage of the doorway of the sepulchre, were Joseph and Nicodemus. It must not be too heavy a stone and so the four human hands could remove it. Besides it was a rolling stone and rolling stone could easily be rolled back.

Sevethly, if Jesus' prayer before his arrest in the Garden of Gathesmane was not heard by God what use was it to mention it. What favour did this prayer win for him from God if it was not accepted. Jesus' rude protest to God as to why He had given him up, if accepted. as a true narration also brings him to the status of lower human being who had poor understanding of God.

Eightly, the miracle of resurrection is based on the empty grave. There is no eye witness of this important miracle. It was never performed at the appointed time i.e. after the three days as promised by Jesus but he came out or his body was spirited away by somebody who had rolled the stone away. It is said that there were two young men there who were seen to be sitting or standing inside or outside the sepulchre. They never told anyone that they were angels. They never disclosed their identity. They were in shining garments. These men uttered a simple statement : Why seek ye the living among the dead ? He is not here but is risen. According to his prophetic utterance Jesus was not dead. He never was dead. He was taken by the Jews as dead. His disciples and relation

also considered him as dead. None out of his relations or the Gospel writers ever came near the corpse or took its charge for burial. They had, excepting the mother and Mary Magdalene, taken to flight when they heard that Jesus was arrested. They had gone into hiding and were scared stiff over the arrest lest they too might be arrested. They were led by the news which were current that Jesus was on the cross and so he must have died on it. No one had adopted any means to verify that Jesus was actually dead when taken down. The real truth was only known to Joseph and Nicodemus as to Jesus' conditions after his having been taken down from the cross. They were absolutely silent and no word came out of their mouth about him. They even disappear from the picture after having put Jesus in the sepulchre and after having him spiced. What were their secret activities about Jesus afterwards? Not one of these had shown any surprise on the report of the disappearance of Jesus' body from the sepulchre owned by Joseph.

Ninethly no mention is made of any enquiry having been commenced as to who spirited away the body of Jesus. Neither the Roman Governor nor the Jewish authority in Jerusalem bothered about Jesus' disappearance from the grave. Such an enquiry would have settled once for all as to what had happened to him. It appears that one of these authorities who where undoubtedly stronger of the two had connived at his escape. It could not be the Jewish authorities but the Roman Governor himself who knew that Jesus was innocent.

Tenthly, it is a mystery as to why a resurrected Jesus went on hiding himself. If the miracle had been successully wrought he should have triumphantly gone to his persecutors and enemies and told them of his victory over death. Why did he meet his disciples in Jerusalem when he had sent the message for such a meeting at Galilee? Why did he suddenly disappear when he was recognised by his relation Cleopas in his house at Emaus? Why, also, he met his disciples behind closed doors and not openly? Above all did he present the picture of a Son of God after resurrection? He appeared, on the other hand, a weak mortal who was caught by a fear, who was badly bruised, beaten, wounded and greatly in need of bandaging and rest. If he had the spiritual body he would not have bothered if Mary or anyone else had touched him.

Earlier it has been mentioned that bloodwater had flown out of Jesus' body. Let us see what others write about it. On page 236 of Medical Dictionary by Black, 1967, one of the signs of death is that 'if a cut is made there is no bleeding after death', and in accordance with the famous writer Sydney Smith on Medical Jurisprudence (page 119) Cut and stab wounds made during life bleed freely but from the wounds of a dead body there may be a slight oozing due to the venous after death there is no firm clotting and no water or serum comes out. Moreover the effused blood from the post mortem wounds is easily washed off but the antemortem blood resists washing.

In the famous book 'Inquest on Jesus Christ' by John Reban translated from the German by Willi Frischaur, it is written on page 44 that Turin Linen, preserved in Turin, revered by Christians and described by many Popes as the Shroud of Jesus, must be accepted as genuine. Decisive evidence is available to prove that after the crucifixion and removal of the crown of thorns, Jesus was placed in the linen Shroud which is today kept in Turin and by virtue of the available evidence it is now a scientific fact that the

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body of the crucified man was not dead in a medical sense at the time when it was placed in the shroud and during the time it reposed in it because it can be clearly proved that the heart was then still active in the body. The existing blood imprints, their position and shape and their very presence in the Shroud are clear scientific proofs that the crucifixion was not accomplished in a legal sense and Jesus was still alive when he was wrapped in this Shroud.

Photographs of the imprints on the Shroud represent a perfect negative with anatomical, physiological ethnological and biotypological realities and correspond with the body of Jesus Christ as examined by the experts of the German Convention.

This strange and exceedingly valuable material has really been preserved to this day. It was carefully hidden during the three hundred years of the persecution of Christians and it emerged after the Edict of Milan in A.D. 312 from its hiding place in Jerusalem where it was kept in great veneration. In 431 A.D. the Empress Eudoxia acquired it for the Church. In 1204, when Constantinople was conquerred, the Shroud came to Besanco where it was kept in the Cathedral until 1349. It was then moved to France and Belgium and lastly in 1578 it was transferred to Duke of Savoys' residence in Turin where it remained till this day.

The scientific research into the Turin Shroud was published in 1935.

The Crown of thorns on the head was removed after the body was taken down from the cross and one thorn which pierced the head was also removed and the bleeding started from this point which is clearly shown in the Shroud.

It is possible that this bleeding occurred on the Cross but how could blood which had been on the body remain so fresh and in a state of liquid that it was soaked up by the Shroud. There is further evidence after careful and photographic examination of the Shroud that there was a continuous flow of blood on the Shroud and this clearly indicates that there was activity of the heart.

Up to the 19th century the reference to 'water' was taken as ivedence of the death of Jesus on the Cross. But it is over a hundred years since it was first proved that that the process of the disintegration of the blood in the human body does not start until 6 to 24 hours after death. It is then and not till then that the blood begins to turn into bloodwater. The stab occurred at the most 30 to 60 minutes after breathing had come to an end and it is clearly stated that blood water flowed immediately. By that time the blood could not have started to disintegrate. Medical findings about the slow process of disintegration were borne out in practice during the second World War. Professor Hirt of Cologne University has exposed that the evidence of activity of heart is overwhelming.

If the water was an oedematous liquid from the lungs it could not flow out but would fall into the cavity of the chest. At any rate it could not be a proof that Jesus had died when his body was pierced. The Church has laid unncessary emphasis on this point to prove Jesus' death on the cross.

(*Muslim Herald*)

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***regularly***

**TAHRIK-I-JADID**

**MONTHLY**

# THE HOUSE OF GOD

It is reported that the Holy Prophet Mohammad, peace and blessings of Allah be upon him, saw a large number of prophets, in a vision, who were performing the Hajj of the Ka'ba-tullah and he is also reported to have said that no less than 70 prophets entered the valley of Ar-Rauba and repeatedly shouted Alla humma Labbaika. In this connection he specially mentioned the prophets Noah, Hud, Salih, Ibrahim, Shoiab and Moses.

He adds that Jesus Christ and his disciples also performed Hajj. Going into the details of these things, the Holy Prophet, peace and blessings of God be upon him, mentions the words of Talabbiyya (O' my Allah, I am here) used by 1st and the last prophets of Israel, in the valley of Bakka. He further points out that when the disciples of Jesus came for Hajj they walked bare footed, out of respect for the Ka'ba.

Sheikh Abdul Qadir, in an article published in the Alfazl says that if today it is proved that Jesus did not ascend to the skies rather after being put on the Cross and taken down from there he went to the Ka'ba tullah-As-saqful Marfu—that will bring about a dynamic change in the Christian thought and belief. Likewise if it is proved that after exodus Moses and his people went to the Baitul Atiq and went round it, children of Israel would no more be inimical towards Islam.

The Holy Quran asserts that all the Israelite prophets had no religion other than that of Hazrat Abraham and that religion centred round the Ka'ba. The Holy Prophet also came to revive and perfect the religion of Abraham. The Holy Quran called upon the Israelites to go back to the religion of Abraham and thus unite with the Muslims. They were also told that the Ka'ba and not the Baitul Muqaddas was the original and the first House of God and therefore respected by all the prophets.

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When the same question came up before Jesus Christ he made it quite clear that the kingdom of God would be taken away from the Israelites and given to others and the Baitul Muqaddas would be deserted. This was a clear indication of the fact that that great prophet would come in the name of God for whom Hazrat Daud had prayed in the Ka'ba while performing the Jehovah's pilgrimage. Jesus Christ had in fact foretold of a prophet who was to be from among the brethren of the Israel. The Gospel according to Matthew says:

"Therefore say I unto you, the Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. And whoso ever shall fall on this stone shall be broken; but on whosoever it shall fall, it will grind him to powder".

(Matth. 21:43,44)

"And when the Chief Priests and pharesees had heard his parables they percieved that he spoke of them. That shows that when Jesus told them that prophethood would be taken away from them they were gravely offended. At another time he is reported to have said, Believe me the hour cometh when ye shall neither in this mountain nor yet at Jerusalem, worship the Father". (John 4 : 21)

When Soloman erected the synagogue

he lost no time in telling his people that this was temporary measure and that at a certain stage the synagogue would be no more. God had told him, "Then will I pluck them up by the roots out of my land which I had given them ; and this house which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a by word among all nations." (II Chronicles 7 : 20) All these things in view it should not be difficult to understand that the kingdom of God was soon to be transferred to another people.

The writer has also referred to ode No. 4 in the "Odes of Soloman "where it is clearly mentioned that nobody could change the house of God which He built and sanctified at a time when no building was there. This house, is no doubt, the Kaba- the oldest building and the first of the places sanctified by God for human beings to worship him. It seemes as if this ode No. 4 was really written in the valley of Mecca where the poet was very greatly inspired by the sight of the House of God.

Sirat Abu Hisham mentions the fact that when the Kaba was rebuilt a little before the advent of the Holy Prophet, the Quresh found a book set somewhere in the wall of the K'aba. They could not read it but when they approached a Jew he told them that it contained the following :

"I am God, Mecca is mine. I created it the day I created the heaven and the earth, and the moon and the sun. I have appointed seven angles to be its Protector. And it will not be demolished. It is water and milk for its residents".

It is most probable that this book was written by a Christian because its language is syriac and that was the language, at that time, of the Christians.

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Do all these things not show that Jesus Christ and his immediate followers were well aware of the sacred significance of the House of God—the K'aba. They definitely told the Jews that no other place could be substitute for it. Nor the sanctity of it could be attributed to any other House.

Indeed the grandeur of this Great House of God is well established and it is never dwindling.

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